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and the interior of the most important one photographed. Turning again to the north, we rode to Tell-Zakariya, which almost certainly represents the ancient Jewish city of Shocoh, as Bliss, who excavated it, maintains. Azekah may have lain at Tell-butâshî, some five miles to the north.

The results of this short trip show what is still to be done in Palestine in the way of archæological and topographical research alone. Certain districts have been studied until one cannot even hope for gleanings, while others have been neglected.

## A TOUR ON FOOT THROUGH SAMARIA AND GALILEE

On the fourth of April, Professor McCown, Dr. Dushaw, and the Acting Director set out from Jerusalem on foot, with two mukaris and two donkeys to carry the equipment. Our intention was to traverse central and northern Palestine on foot, a very interesting experiment if it succeeded without sacrifice of health. The whole trip lasted twenty-three days, twenty of which were devoted to walking, leaving three days for rest. Except at first, and on the rare occasions when we were able to find a European hotel or hospice, we subsisted on native fare, unleavened bread, cheese, eggs, and *leben*, with few variations. Oranges, obtainable in all the larger towns, proved a most welcome change in the monotony of peasant diet.

Except at first, when we devoted too much time to the examination of ancient remains and modern holy places in detail, we were able to follow our schedule without trouble. Our mode of travel gave us the advantage of being able to stop anywhere, and climb over precipitous tells, or through labyrinthine caves without worrying over the fate of our horses. Moreover, while one must regret that Transjordan is still unsafe for travelers, the fact that our geographical scope was somewhat limited gave us an opportunity to study certain districts in much greater detail. In this way we gathered valuable material for the topography of the Plain of Esdraelon, the Plains of Accho, Asochis, and the western shore of the Sea of Galilee. We each secured important matter for publication; Professor McCown devoted himself to the collection of Greek inscriptions, and the study of modern holy sites, while the director specialized in topography. We also secured some valuable series of photographs of ancient remains, tells, and modern shrines or welis.

Our first three days took us from Jerusalem to Nâblus by a circuitous route through the towns and villages east of the highroad. After a late start Monday morning we reached Anathoth, the home of Jeremiah, and Hizme before noon, after which we examined the Jewish and Christian tombs near Hizme, and studied the curious late megalithic monuments known to the peasant as the "tombs of Israel." What they may have been called in Israelite times is hard to say. After passing through Geba and Michmash, we reached Bethel, where we spent the night. The following day we visited Tell 'Aşûr, the highest point in central Palestine, where a sacred grove, damaged during the war, commemorates the cult of Baal Hazor (Baal of the sheep-fold).

April 7 our little party left Nâblus for Sebâstiye, where we inspected the ruins of Samaria, and went carefully over the excavated portions. For a few piastres a broken scarab of Tuthmosis III, along with some Jewish and Roman coins, was bought from an old *fellâh*. If really of local origin, the scarab raises interesting questions, though, as well known,

scarabs of the great Menheperrê were imitated for centuries after his death. The Assyrian inscriptions indicate that the official Israelite name of the city was Beth Omri, after the name of the king who first placed his capital there, and suggest that Shômerôn, Aramaic Shâmerên, was the name of the town which preceded the capital and remained the name of the latter among the people.

The following day we climbed Tell Dôthân, which rises toward the eastern end of a fertile plain. On its summit is the ruined shrine of Nébi Dôthân (the prophet Dothan) and at one end is a forgotten cemetery, but neither are held in veneration, and would offer no barrier to excavation, unless the fanaticism of the neighboring villages were aroused by lack of tact. The German Orient Society wished to excavate Dothan when the war broke out. Dothan has the advantage of being one of the first sites in Palestine occupied by the Hebrews, as indicated by the Story of Joseph, and in the Israelite monarchy it was still an important town. The fortunate excavator of this mound would undoubtedly find much to throw light on the history of the Hebrews and the Israelites who followed them in the Holy Land.

April 9 was devoted to the exploration of the tells along the southwestern side of the Great Plain. Among others, Tell Ta'annek, ancient Taanach; Tell el-Mutesellim, or Megiddo; Tell abû-Qudeis; Tell abû-Shûsheh; and Tell Qeimûn were carefully inspected. This work was continued another day, after a night spent in the Carmelite monastery at the Muhraqa, the traditional site of Elijah's triumph over the prophets of Baal. About an hour up the Kishon River from Tell 'Amr, a Canaanite mound almost certainly to be identified with Harosheth of the Peoples, the home of Sisera, lies another mound, Tell el-Qassîs. This tell, roughly oval in shape, and about 200 paces in length by a hundred in width, is situated on a limestone knoll washed on the south by the waters of the Kishon, in a position admirably fitted to command the pass from the Plain of Esdraelon to the Plain of Accho. On it were picked up quantities of Canaanite potsherds, very small and worn, showing that we have here another Canaanite fortress, probably from the same period as Tell 'Amr. The excavation of these two small mounds would not be expensive, and might prove very productive of interesting results.

A day's rest in Nazareth prepared us for the renewal of our journey with added vigor. From Nazareth our route led through Seffûriye, ancient Sepphoris, once the capital of Galilee, to the Plain of Asochis, now the *sahl* Buttâuf. The mounds lying on the edge of this plain, which we carefully examined, gave the most indubitable signs of their classical origin, though the occupation seems in every case to have been continued down to the time of the Crusades, to judge from Arab remains, especially potsherds. Tell el-Bedawiye is identified with the Asochis of Josephus, correctly, as a renewed study of the literary and archæological evidence shows, and Hîrbet Rûme, or Tell Rûme, with the Ruma of Josephus and the Talmud. Hîrbet Qânâ, opposite the latter on the northern edge of the plain, is certainly the Cana of the New Testament and Josephus, in accordance with the tradition of the Crusaders and the judgment of most modern scholars; Kefr Kenna, on the road from Nazareth to Tiberias, has no valid evidence in its favor, aside from the modern tradition. Our experience in the Plain of Asochis confirmed a steadily growing impression that the ruined cities and towns of Central Galilee are preponderantly Græco-Roman; for older mounds and ruins we must look almost exclu-

sively to the slopes of the peripheral plains. Both the Plain of Accho and the Plain of Esdraelon are full of tells whose origin is in nearly every case Canaanite, and many of which were deserted before the Hellenistic age.

The *wâdi* leading up from Cana to Jotapata, modern Hîrbet Jefât, was the most densely wooded we had yet seen in Palestine, both sides being covered with a dense growth of bushes and dwarf oak, etc. Its lonely defile, now abandoned by all save nomad Arab shepherds, brought up romantic memories of Josephus's account of the siege of Jotapata by the Romans, a mood accentuated by our visit to the ruins of the ancient fortress, crowning the summit of a lofty hill, admirably suited for defense. As it was growing late, we were unable to stay long, but climbed and slid down the steep slope of the mountain toward Kaukab, where we spent the night in the *muhtar*'s house, as was frequently the case on our journey. The *muhtar*, or his representative, almost invariably refuses to accept a piastre for the food and lodging, but experience teaches that the money may usually be given to his wife or mother, or at least for some charitable or public purpose in connection with village activities. The name of the village, which means "star" in Arabic, attests the poetic feeling of its founders, for it is perched on the summit of a lofty hill, seeming to the weary traveler as indeed set among the stars, in accord with the familiar Hebrew and Assyrian metaphor.

Our entrance next morning into Kâbûl, a village which still preserves the name it bore three thousand years ago, when Solomon sold it to Hiram of Tyre, reminded us vividly of the thoughts of our youth, and of leisure hours spent among the genies and treasure troves of Oriental fiction. Men and women urged us to visit the shrine of the daughters of Jacob, and when we consented, escorted us with the most evident excitement to the place. A graybeard then called our attention to a hole which looked like the entrance of a well, behind the tombs ascribed to the unknown daughters of the patriarch. It appeared that the *weli* was in sore need of repairs, and that they were very anxious to utilize the treasure which lay in a leaden coffer in the hole. They could not violate the bann, to them it was *harâm*, and quick death at the hands of the *banât Ya'qûb* might threaten the impious man, swift as the lightning which smote Uzzah when he laid rough hand on the ark. But we, they thought, could climb down, and perhaps, by virtue of our foreign godlessness, escape punishment. Had we time, we should have taken a pick and widened the hole, though expecting no treasure. It further appeared that a Hebrew inscription on a modern tombstone, about a hundred years old, came from the time of the *banât Ya'qûb*. When our glance showed the correct date, a clever *fellâh* discovered that it was dated a century before the Hegira!

The Plain of 'Akkâ contains a number of large and extremely interesting tells, some of which we were able to examine. The two finest, Tell Berwe (so, instead of the colorless Tell Gharby of the Survey), and Tell Qisân (not Qeisan, as in the Survey and the current maps), respectively two hundred and two hundred fifty paces in length, are probably to be identified with the ancient cities of Hannathon and Kishon, mentioned in the cuneiform tablets and the Egyptian inscriptions, as well as in the Old Testament. A special study of the historical topography of this region is in preparation.

Our route now led us over 'Akkâ, Ez-zîb, ancient Achzib, and the French boundary at the Râs en-Naqûra, just south of the Ladder of Tyre, to the Phœnician city. On our way we stopped at Umm el 'Awâmîd,

where M. Lorey has since begun an archæological reconnaissance, and inspected the site of the older excavations. Our stay in Tyre was very interesting. We examined antiquities which were offered for sale, and saw one of the many forgers at work, making Græco-Roman gems of considerable artistic merit, which may eventually find their way, like legions of other fakes, to the collections of wealthy Americans, whence they drift into museums. It cannot be too strongly emphasized that the only perfectly safe way of amassing a good collection is by excavation. It is, moreover, far cheaper. Owing to the liberal Antiquities' Ordinance in Palestine, museums conducting excavations get half the discoveries. The French law in Syria is, like the old Turkish law, scientifically preferable, in that it keeps all the finds at home, but, on the other hand, it greatly reduces the incentive to give money for excavation. Moreover, there is a great pedagogical value in the distribution of the objects as widely as possible; the Holy Land and its antiquities are the possession of the whole world, and all should collaborate in their recovery, and share in their ownership.

The French authorities in southern Syria showed us every courtesy, and greatly assisted us in various ways. It was somewhat of a surprise—a very agreeable one—to learn that the reputation of Syria for disorder is now a thing of the past, owing to the vigorous efforts of the authorities. The Metâwile, who were on the warpath last year, are now completely cowed and pacified.

Tyre is not a very promising place for excavation, owing to the fact that most of the ancient city is buried beneath the modern one. There are some open spaces on the eastern edge of the city, where the ruins of a crusading church, below which probably lay a temple, are still visible. Still further eastward, near the end of the causeway which connected the island city with the mainland, excavations for the foundations of a mosque have brought to light well built stone walls, and fragments of marble bases, etc., from the Roman period. Nearly two miles east of the modern town, at the continental end of the causeway and the aqueduct, lies a rocky hill, Tell Ma'shûq. M. Lorey has begun to dig some trial trenches on it, but, since the virgin rock projects at the top, and at different points along the sides, there is little to expect except tombs, and possibly the foundations of a temple. More promising is the moderately large mound of Tell Reshîdiye, north of Râs el-'Ain, where a whole group of splendid fountains burst forth from the earth. Here must have lain the ancient city of Ūsô, called Palaetyrus, or Old Tyre, by the Greeks. That Ūsô was a very ancient town is indicated by its name, with the same ending *ô* as in Accho and Megiddo. Though the name is mentioned in the Egyptian and Assyrian inscriptions, and appears in personified form as Usous in Philo of Byblos, it does not seem to be mentioned in the Bible, unless concealed under a corruption of the text.

Our trip from Tyre to Qâdes by way of Qânâ and Tibnîn was interesting, but not particularly eventful. We spent a very romantic and rather uncomfortable night at Tibnîn in the ruins of the old Arab castle, founded eight hundred years ago by the Crusaders, and still one of the landmarks of the country. The Libanese captain of gendarmes for the district of Tyre happened to be at Qades, and he received us most cordially. It turned out that he was an amateur archæologist himself, who had made some glaringly irregular and quite useless excavations on his own account. Even in this remote district the *fellâhîn* buy false antiquities from dealers,

and sell them again to collectors. Our captain showed us a supposedly gold coin, with representations borrowed partly from Babylonian seal-cylinders and partly from Christian art, with an absurd "Phœnician" inscription. One cannot always, however, unfortunately, detect forgeries so readily. The pagan temple from the third century of our era, which resembles the Jewish synagogues of the same period so strongly, at least in architecture, was found to be in a fair state of preservation, though some of the reliefs on the façade have been injured somewhat in the last score of years. We copied the Greek inscriptions which were accessible, and took squeezes of one. Most interesting was the examination of the mound lying southeast of the modern village. Fortunately for our purposes, the Turks had fortified it, and so there was a trench three feet deep, on the average, running almost all around the edge of the tell. Quantities of Græco-Roman potsherds in the trench walls proved conclusively that this was the ancient Kydasa, which Josephus calls a "Tyrian," *i. e.*, in New Testament parlance a Syro-Phœnician city. As the site is completely free, excavations here would certainly unearth the important Syrian town, as well as the still more interesting Canaanite and Israelite cities below it. Kadesh Naphtali was one of the cities of refuge for the unpremeditated homicide.

Our road to Šâfed lay over a very rough country, part of the time without paths at all, since we wished to avoid long detours. After visiting the synagogue at Kefr Bir'im, we arrived at Šâfed, April 19, and spent the following day resting in a small Jewish hotel. Owing to pressure of time we were unable to visit a number of places of interest or importance, including one village where Greek inscriptions are said to exist. From Šâfed to the Sea of Galilee we descended by an excessively rough road, which brought us to Khan Jubb Yûsif, where a recent Arab inscription commemorates the cistern where Muslim tradition supposes Joseph to have been cast by his brothers. An hour more found us at Kerrâze, the site of ancient Chorazin. The synagogue at Kerrâze, partly excavated by the Germans, is remarkable for the Dionysiac motives which occur on carved lintels and moldings. A wave of iconoclasm, presumably in the fourth century, mutilated some of them, just as elsewhere at the same period of religious zeal. The centaurs of Kerrâze are no more extraordinary in their way, however, than the lions and Roman eagles found in other synagogues of the same age, or than the zodiac discovered by Vincent at the synagogue of Neara, near Jericho. They warn us against assuming that the Judaism of the third century A. D. was already the uncompromising Puritanism of the Talmudic era.

The afternoon after our visit at Chorazin we inspected the ruins of the magnificent synagogue at Tell Hûm, the old Capernaum, later Jewish Tanhûm. The German Franciscan who interpreted the mass of architectural *disjecta membra* to us gave the most cogent reasons for rejecting the restoration of Kohl and Watzinger, in their monumental *Synagogen in Galiläa*. For one thing, the floor of the women's gallery was only about three meters above the pavement instead of six. We can only hope that it will soon be possible for the German fathers, who own the site of Capernaum, to continue their digging, and to reveal to our eyes the Capernaum where Jesus walked and taught.

The following day, after being the guests of the delightful German fathers of the hospice at Tâbgha, and enjoying a pleasant visit with the English Bishop of Jerusalem and Mrs. McInnes, who happened to be

there, we continued our study of the western shore of the Sea of Galilee. Setting out early from Tâbghah, the ancient Heptapegon, or "Place of the seven springs," a Beersheba, we climbed Tell 'Oreimeh, where some trenches dug before the war by Karge disclosed a Canaanite fortress of the Second Semitic age, about 1800-1500 B. C., with fine examples of bronze weapons, stone implements, and Canaanite ceramics. On the slopes of the hill we found neolithic artifacts. This Canaanite fortress, just south of the Via Maris, called vividly to mind the fact that it dates from the age of the great empires of the Hyksos, Hittites, Harrians, Assyrians, and Elamites, now being illuminated by archæological discoveries, after having been so long an almost total blank, the great dark age of the ancient Levant. The fourteenth chapter of Genesis appears in the light of the latest results to reflect an episode in the history of one of these empires.

On April 22-23 we visited all the ruins along the western shore, and at last, it seems, cleared up the long perplexing question of the site of Taricheae, over which debate has raged so hotly for fifty years. As generally recognized, the choice lies between Mejdél and Kerak, at the southwestern corner of the lake. At present practically every scholar who has expressed a printed opinion adopts the Kerak hypothesis. Thanks, however, to new archæological material, and to a careful revision of the evidence, it is possible to show that the Mejdél theory is correct, after all. The results of the investigation will be published soon by the Director, along with other topographical material gathered this spring. The folkloristic and epigraphic material is in Professor McCown's hands for publication.

After a most hospitable reception and entertainment in the young Jewish colony of Daganya, south of Chinnereth, we made our way through the stifling heat of the Ghôr, or Jordan Valley, to Beisân, ancient Bethshan, where the University of Pennsylvania is soon to begin excavation under the competent direction of C. S. Fisher, one of the most thorough scientific archæologists of America. We may safely expect important discoveries in the Græco-Roman period, during which Scythopolis was the chief city of the Decapolis, as well as in the Canaanite field.

We were now anxious to return to Jerusalem, where numerous duties called us, and were somewhat wearied by the exhausting journey, as well as by the coarse native fare, so we devoted less time to archæological reconnaissance, and more to covering ground. After an interesting walk from Beisân over Gilboa to Jenîn, and from Jenîn to Nâblus, the ancient Shechem, by way of Şânûr, supposed by some to be the mythical Bethulia of Judith (below which, incidentally, a stream flowed, of which there is no trace at Şânûr), we arrived late one evening at our hotel. The next morning we left our faithful mukaris to make their way home alone, and motored into Jerusalem, making the trip in a little over two hours.

#### RECENT EXCAVATIONS

During our absence the excavators had been busy. Père Vincent had directed a three weeks' campaign at the synagogue of 'Ain Dûq, where a mosaic Hebrew inscription, published in our BULLETIN last year, was found in the course of the war. Here the Dominicans have unearthed the ruins of the third century synagogue of Neara, long a stronghold of Judaism first against the pagan, and later the Christian Jericho. There

are new mosaic inscriptions of interest, but most important is an almost complete zodiac, with the Hebrew names of the signs, such as *aryê* = Leo, *bethûlâh* = Virgo, and *moznâyim* = Libra, *sartân* = Cancer. Later iconoclasm has mutilated the figures, as in the Galilean synagogues, but enough is left to furnish material for a most interesting chapter in the history of Jewish culture. It may be added that the building is architecturally inferior, and the superstructure is made of brick instead of stone.

In the middle of April the British, under the direction of Garstang and Phythian-Adams, resumed work at Ascalon. So far attention has been devoted partly to the Byzantine theater around the supposed Pool of Peace, or Pool of Health, and partly to the area at the edge of the old mound, where perpendicular cuttings brought Philistine pottery to light last fall. The intention of the excavators is to take a certain area, and peel the débris off, stratum by stratum. Already in some places the Philistine layer has been passed, and pottery from the first half of the second millennium has been found. Unquestionably important revelations may soon be expected from the old Philistine seaport.

### A GREEK SYNAGOGUE INSCRIPTION FROM JERUSALEM

The chief prize of oriental archæology is inscriptions, and as these have been comparatively rare in Palestine their occurrence in that field evokes great interest. In BULLETIN No. 2 we presented the synagogue inscription from 'Ain Duq near Jericho, and Director Albright reports that in the same neighborhood other inscriptions and mosaics of value have been discovered by the Dominican Fathers. Of particular interest is a Greek inscription which was found by Captain Weill in his excavations, 1913-1914, on the Ophel, the southern end of the eastern hill of Jerusalem, the site of the oldest city. (For these excavations see the explorer's work, *La Cité de David*, P. Geuthner, Paris.) It is only since the War that this inscription has been made public.

Our frontispiece gives a facsimile of the inscription. Its translation is as follows.

"Theodotos son of Vettenos, priest and synagogue chief, son of a synagogue chief, grandson of a synagogue chief, constructed the synagogue for the reading of the law and the teaching of the Commandments [i. e. the Law and the Mishna], and also its chambers and water arrangements, for a hostelry for those coming from abroad who have need of them—which [synagogue] was built by his fathers and the elders and Simonides."

Many suggestions and problems arise in the interpretation of this text. The father of the donor bears a Latin name, and was probably a freedman of the family Vettius. Who Simonides was we do not learn. Theodotos was the Greek rendering of the Hebrew Nathaniel or a like name. The donor himself was of priestly and archisynagoga rank by inheritance, and it appears that he had an inherited interest in the structure. We might weave a romance of the freedman's son coming back a rich man to the city of his fathers—Cicero has a good deal to say of a banker of his day, one Vettienus—and taking an interest in the pious work of his ancestors, repairing it and perhaps adding the waterworks. The light thrown on the ménage of a synagogue in ancient Jerusalem is most valuable, but of special interest is the combination that at once comes to mind with the Synagogue of the Libertines, i. e. Freedmen, referred to in Acts 6 : 8, whose members were among those who opposed St. Stephen.